

Here beginneth a song

of the Lordes Supper.

A. p. 15A.
265



God who is worthy thy great loue to expresse
Which þ on vs hast shewid oꝝ w word it inlarg
foꝝ whē Sathā, w sin was like vs to oppresse
Thou seyst thynown begottē son vs to discarg
Through his godli life & oꝝ the end of his blage
He ordeyned a sygne, foꝝ oure weke soules moost hollosom
Wherby we shulde thyink on the loue of his personage
And remember his deathe, vntyll the tyme he comme.

Gyue attentpue eares, I hartely you desyre
To heate thinges profytable, leest profyt scape by
Thet foꝝe diligently to harken I you requyre
ye wll call it profyt, I dare well veryfy
To be inflamed with Chyistes loue, as with fyre heuenly
foꝝ with goddes grace, I wll tell you the hole som
Of Chyistes supper, assigned very necessary
foꝝ vs to remember the Lordes death tyll he com.

Dpuers vertuous nampnges, hath this holy signe
Callyd the Lordes supper, in the pistle of saynt Paule
Agayn a Comunyon, Chyistes churche to conioyne
In charitie by a supper vniuersall
And thanks geuyng to God, foꝝ his benefyttes all
And a wyl of synnes forgyuenes, to deaf and dom
And by this text, do thus me to yout mynde to call
A remembraunce of the Lordes death, vntyll he com.

The Lordes supper, is Chyistes institution pure
In the which, breade and wyne geuen & his woꝝde adloyned
Was geuen his body and blood, which dyd oure soules cure
Set furth now, that all they which haue a faythfull mynde
In these woꝝdes, broke and shed foꝝ you, with a lowe kinde
Shall haue remission of there synnes most noysom

And great quyetnes of conscience they shall fynde
In remembryng the Lordes death, vntyll he com.

22 The occasion whi Chyist this supper dyd begyn
Where: the time of his deathe was com oure soules to saue
An other, he knewe, we were forgetfull by syn
And that of his memory som wolde vs depzaue
Therfore effectually his corps to vs he gaue
In a supper for our soules a meat most housom
And this is the very finall cause which he then dzaue
That we shold remember his great loue tyl he com.

22 The order of this supper who soeuer do bzeake
Alter, peruert or, tozne, otherwyle then Chyist made
He is a sismatike and doth the chutche greate weake
And blindeth mens consciens and makyth faythe to fade
In cawlinge Chyistes body that very popishe trade
Makynge vs knele thereto lyke blind Ipocryts dom
Thus with a false sautoz they do our myndes perswade
Causynge vs to forget Chyistes deth vntyl he com.

22 It sholde be orderyd as the apostels vse the same
Teaching before, a worthye preparacion.
That al such maye suppe, which to heare of synnes do shame
Repenting and sekinge their soules consolacion
Beleuinge to haue of al theyr synnes remyscion.
And to confyrme theyr fayth receauynge this sygne holosome
Euen as a wytnes, of goddes benediction.
In Chyist: remembryng his deathe vntyll he do come.

22 The partakers of the supper, shold be put in mynde
To take a suete holde, of there promyse of baptyisme
And to forsake the deuell, with al his wo:kes blinde
With euerye false Antechyist, euen the dyuelles lymme
As the Pope: which with foule Idolles the chutche doth trim
Therby to make them in gods knowlege desse and dome

and

And al to maintayn the tradicions of hym
Utterly to forget the Loꝝdes Death, tyl he come.

22 Then the minister must purge the congregacion
For euery one, whiche lyueth in great fautes manifest
Shold be put from the boꝝde, by excoꝛmunication
Al such as gods word slander, pꝛike, flake, oꝛ detest
Al wylful weake, which in blind cerymonies wyl rest
At to be refused tyl they wyl the for gods kingdome
And when they mend, to be taken in amonge the rest
For to remember the loꝝdes Death tyll he come

23 The receyuers also, must them selues suerly proue
Whether they may woꝛthely eate & dꝛynke of þ loꝝdes cuppe
That is, if with his bꝛethꝛen he be in pure loue.
Oꝛ if he canne for gods gloꝛy, a bytter Death suppe
Oꝛ if he do not by muche eatinge, in slothfulnes dꝛope
Oꝛ else by great fasting, for his owne supper lost and glome
In suche case from the flocke, ye were best to ryle by
Least he be gyltpe of the loꝝdes deth, tyl he come.

24 When al myndes be cleane, þ seruer must come to þ boꝝde
And be plaest in the mydest, most lyke Chꝛystes example
To shewe them of the pascal lambe, in a short worde
And what it signyfied, in playnnes he most tell
That Chꝛyste holde saue vs from deuth / death / sinne & hell
For þ which, he made sacrificy sweeter then gomme
And wyllyth by his oꝛdinance, vs in loue to dwel
Bꝛeking bꝛeade, to remember his Death tyl he com.

25 Then must he sytte downe lyfting by his eyis to heuyn
Thankinge god the father for his benefyttes all
That to vs poꝛe sinners hath his only sonne geuyn
Which vnto his fathers mercy dyd vs agayn call
And by his Death, is become meat vnyuersal
To al soules, which therby beleue synnes remission

Therefore the mysticall body of Christ receyue ye shall
That ye may remember the Lordes deathe, tyll he com.

¶ The must he take bread & break it shewing Christes act
Saying out Lord Iesu Christe the nyghte he was betrayed
Toke a loef of breade & when he had geuyn thanks brake it
All the twelue Apostels present, to whome he sayd
Take it, and eate, these his wordes ought to be wayd
This is my body which shall suffer passion
For you do thus that on me your mynde may be layd
To remember my great loue and death tyll I com.

¶ Here Christes wordes he shold exposid & none vnderstand
Falsely, as som do, that Christ made his body of breade
Rather then shold with all diligence Christes wordes stande
And they shall fynde, he gaue vs that body in dede
Whose woundes after he sufferyd on the Crosse to bleade
That is, the merites of his body he gaue in som
At that one tyme, for all them that of his death shold nedde
And the signe cauylid his body tyll agayn he shall come.

¶ His mysticall body in this wyse they do cate
When that soules are satisfyed or fylled by fapth sure
That his body redemed vs, and is our soules meate
Wherby our soules please God and liueth as saith scripture
For were not his body ours, we could not endeuour
But God hath gyuen hym vs, with his workes and wisdom
And hym self gaue vs his body, our soules to cure
Yf that we do remember his death, tyll he com.

¶ The aduersarye wyl resist and with wordes saye
How can he gyue his body: from which he can not part
Agaynst such an enemy, lo thus I wyl inuay
Euen as a frend, which wold me good with all his hart
Geueth me his body, to helpe me by all his art
Where euer he be, my profyt he wyl se don

I may call his body myne, which kepes me from smarte
So shal the Lordes body be ours, when he doth com.

Then must he deliuer to them the broken breade
Byddyng them thinke how Chyyst gaue his body for ours
The Just, for the vniust as .S. Paule sayeth in dede
To couer our fautes and kepe vs from al sharp shoutes
And therfore comaundeth the, to pray with al there powers
Worthely to eate his body, there fautes to confirme
And to him, as to god, gaue prayse and honours
Leuing a remembrance of his death, tyll he come.

Then must he retorne againe, to Chyestes wordes of text
Shewing that Chyyst after supper whē thankes was geuin
Wrought as he dyd with the breade and toke the cuppe nexte
Sayinge Dyrinke al here of, with equa' mynde and euen
This is my blode, in the newe Testament dyscryuen
Which for you and many shal be shed for synners pardon
Whose frute I wyl no more dyrinke, tyl I see you newe in heauē
As oft as ye dyrinke thus, remember my death, tyl I com.

Here is to be wayd the text of Paul, with Chyestes bowe
Wher Chyyst sayeth. this is my blod of the newe Testament
Paule semeth playne, p Chyyst doth it in this wyse alowe
This same cuppe is of my blod the newe Testament
Chyyst shewyd that his blod, which afterwarde he spent
Paul. causeth the takyng of the lordes supper in some
The newe Testament of his blod verament
That is, his wyl to thynke on his blod, tyll he come.

The blod of his Testament, is this moche to saye
His owne blod, that pertaineth to his last wyl
Mainly the blode, which he wolde to geue awaye
To saue those, which by trew fayth wolde come hym tyll
The Testament in his blode, is and other skyll
Euen a wylle to remember his blod and kingdome

Whiche doubtles, they shal haue in Joye euer moze still
Yf they Drynke this cuppe, to mynd his death, tyl he come.

2d Then he must make them al Drynke with repentant minde
Showing that chrystes blod, is for our soules the offering
To cleanse þ thoughtes of our hartes from yngnoꝛaunce blind
Euen that wyth hym in heauen, we myght be euer lyuinge
As the .xviii. of Leuyticus is afore showing
Where god sayeth / the fleshe is to purge the lyffe nopsom
And the blode / is for the soules offence a clensynge
Wherfore remember ye / the lordes death tyl he come.

E Then, must they al prayse the father most reuerently
Wyth the sonne and the holy gost, for this there gyfte
And ordynance / to confyrme our fayth faruently
Wherby from our trust in hym we can not be lyft
Through Sathans wyldes Dꝛyue he neuer so great a dꝛyfte
And thus we praye now, that the lordes supper is done
That at our next metyng, from synne we maye be tyft
Firmly to remember the lordes death tyl he come.

2d Here haue you the fyrst parte of this notable songe
Whiche I wolde desyer you marke / or I furdur wente
A thing is harde to be remembꝛed, that is longe
Therfore thinke on yt, I desier you with pure intente
And by that tyme you haue this in to your mynde sent
I wyl shewe you the seconde parte, in a shorte soone
Wherby, you maye knowe moze stedfastly verament
Howe / you shall remember the lordes death tyl he come

The ende of the fyrst parte by. E. C.

The begynnyng of the seconde parte of the diuision and
particion with contraytes of the Lordes supper.

Som there be whiche despise the popyshe sacramente
(As woꝛthyre it is for it doeth god dys(honoꝛ))

But

But to leke for the trueth, was neuer theyr entent
 And som agayne/Do the abuse so moche abhor
 That by the most ryght ble, they set at al no stoe
 Wherefore, the minister to teache shold not be dome
 That the text sayethe, do thus alwaye and euer more
 That ye maye styll remember my death/till I come

¶ Somwhat of the circumstances here shewed shold be
 As, why it is called a supper and no dinner
 Bycause/after supper most comenly we see
 How men from there greate laboꝝ ble, to rest euer
 The syttinge, the same sygnifies/and to perseuer
 In rest of conscience, through Chrystes death most holcom
 And when to Iudgement, he shal him selfe endeuer
 To haue an heuenly rest, after that he is come.

¶ To constrayne, vnder payne, to knele stand oꝝ sytte
 Is not mete noꝝ yet fit, though sitting be most sure
 For the strayght and strong wayght, consystith not in it
 For standing, partaking, one may be good and pure
 Be wyttinge that sytting is nerer the sctypture
 To auoyd kneelinge lewed of thancient costome
 To a thing, yll seminge, in blindnes to endure
 A false god, and forbod, in mynding Chyist to come.

¶ Here the minister may make a conning out
 Into the causes, partes effectes and contraries
 Bycause, he wolde bring the hearers from euery dought
 And that nothing may be left hyd, vnto there eyes
 Saying Chyist is the causer as the act it tries
 Breade wine and the worde, be the hole matter in som
 The formes be feeding, which causeth out fayth to tye
 We are the end, to remember the lordes death, tyl he come

¶ Chrystes last supper is not deuided into partes
 But the matter thereof in partes we may deu yde

**Namely byed which mystically to vs aduertes
His owne body which was peried on the right syde
And the wyne his blode which rane out of that wonde wyde
The ioyninge of these partes this erroz haue begon
That from the lay men Chyistes mysticall blod is hid
And should be except god mend it vntill Chyist com.**

**20 The formall cause also may be parted in twayne
Euen into a spirituall eatyng and corporall
The corporall makes vs vse Chyistes supper in vaine
That is to eat without chyisten memorizall
And he þo vnworthly eateth oꝝ dꝛinketh sayth Poule
He surely eateth and dꝛinketh his damnacyon
Bycause he perceyues not the Lordes body at all
No, therby remembꝛeth the Lordes deth tyll he come.**

**21 Let not him that so eateth thynk that his partaking
Of Chyistes supper clengeth oꝝ taketh away his synne
Nay surely it must be sayth that must do that thyng
The which sayth to confirme, Chyiste this signe dyd begyn
Euen as the signe wher Steuin sawe Chyist þ cloudes win
Not saued hym but strength his sayth toward gods kingdō
So the vse of this signe, to strength our faith doth not blind
Spynely to remembꝛe the Lordes death, tyll he come.**

**22 Som perchaunce against this wyll make an argument
No outward thyng confyrmeth sayth, but the holy goost
The vse herof, is an outward experyment
Therefore, it confyrmes no sayth, nother lest no, most
The mater is trewe, of it. I dare bouldly boast
Yet as wth instrumētes, by signes, he moues our spꝛetes dom
Being to the weake a felt woꝛde, lest sayth shulde be lost
To make them remember the Lordes death, tyll he com.**

**23 The spiritual eatyng is done by sayth chesly
Met with, a goostly refection doth flowe**

That

That is, he conceyph in hym the profyt heuenly
 And by worthy examinacyon, does know
 The differens of this supper, from his owne, I trow
 That it is not a fleschly supper, of crust or crom
 But suche a supper, as shall hym the ryght way showe
 How he shall remember the Lordes death, tyll he com.

2. Oftentymes chrisen persons, with outwarde signe
 Use dayly, the spiritual etyng of Chyestes body
 When spiritually as true gyftes in Chyist, they inclyne
 To abide in Chyist, and in them Chyist most holy
 Of this etyng Iohn the sixt hath a puer story
 Wher Chyist, long before his last supper taught in some
 whoche of his membris shuld haue in memo.ry
 That al his benyfittes be owers, vntyl he come.

2. Notwithstanding, both of etyng must be kept
 Namely with the mouthe, but with faythe in specyal
 None of bothe, amonge Chyistes flocke may be our sheperd
 For of these bothe, the lordes supper is made formal
 And by the sensyble tast of thinges corporall
 Wecklinges shal fele the profit of Chyistes body in som
 Howe he came to fyde and fyl out hongry soules al
 Remembering the ioye we shal haue when he doth come

3. The effectes of the sygnes of the new testament
 Be remission of synnes and her ryghtuosnes
 And in this, euer lasting life and permanent
 And that god is plesyd with vs, to be wytnes
 And that he with Chyist, dwellyth with vs, of his goodnes
 To styrre fayth and make charyte worke thinges hollome
 And there in to bringe Joy of consciens w gladnes
 And to make vs, not departe from Chyist tyl he come.

Of Chyestes supper here was the diffinicion
 The causes partes and the effectes be now here declaryd

Of the most true sower a true description
Nowe testyfy by hym to be showed and not be sparde
Errours oꝛ contraries, so thys sygne of safgard
Before that the ende of this songe we do come
That we maye lerne to auoyd such perylls ieverd
In remembryng the lordes death vntyl he come.

¶ Of this voyce/hoc, very many haue desputyd
Some, it attributinge to his body onely
And some to the blood onely/it attributyd
The fyrst/concludes Chyst lest no sygne of memoꝛie
The seconde sayth, Chyst made him selfe a new body
But I attributyd to nother, onely in some
But gether to the hole acte don openly
And to his congregat members, tyl he doth come.

¶ Also some tyme Paul callyd it the body and blood
And sometyme agayne, he calleth it but bread and wyne
This textes of many haue ben falsly vnderstode
Thowwe ygnorans of sygurs in scripture dyuine
The fyrst is netho nemya/where as the sygne
Hath the name of the thing sygnifyed in my dome
By reason wherof, I may it this waye inclyne
This is my body, oꝛ sygne therof tyl I come.

¶ These .ii. is senechdoche some part wher in
Is take for the hole, as here for Chyestes supper brede
Oꝛ els whete so euer any tyme, breade hath bin
There hath ben chyestes supper, whiche is not trew in dede
And yf it were the very body, which dyd blede
To be called breade it wer but an yll costome
And a doubtful fayth, at lenght in vs it wyll brede
And cause vs, take an Idol for Chyst tyll he come.

¶ Errors agaynst the supper, there be full many
As to saye, the popys the masse is the: which equall

Calling it the lordes supper which is a greate lye
 For in no porcion trulpe they gre at al
 But in comparyson hereof, is beaſtiſall
 Both of quicke and deade for the faultes that they haue don
 And oblacion or ſactifice, they it calle
 Forgettynge Chryſt, offring ons for al, tyl he come.

Contrary to the ſupper it is to deny
 That vnder bzeade and wyne to vs is myniſtred
 The pure body and blode, of Jeſu which dyd dye
 That our ſoules, by his body and bled myght be fed
 For in this his ſupper, he gaue to vs in dede
 His ſelfe ſame bodye that he ment ſyn to conſume
 The ſure truſt whereof trulpy is our ſoules bzeade
 Wherefore, we ought to giue thankes to him tyl he come.

Here is to be marked that geuen vnder bzeade and wyne
 Is not as muche to ſaye, as bzeade is Chryſtes body
 Or wyne chryſtes blod, nay we do it not ſo deſpyne
 But geuen vnder, is as muche to ſaye verely
 As when ſo euer you do thus which belefe truely
 You fele in your conſcience, chryſtes promyſſion
 That as wel for you, as for them that were him by
 He gaue him ſelfe to be remembryd tyl he come.

That bzeade is the body, or the body is in bzeade
 Shal men haue reſoned, with wordes ſuperſticiuſ
 Of the preſence of chryſtes body and bloud ſo redde
 And of what facion, or howe bigge to dyſcuſ
 They haue, not bin a ſhamed lyke ſoles pernicious
 To the fayth of chryſt for vs a ſtay moſt hoſſome
 Forgettynge chryſtes aſcenſion, ſo maruelous
 Into the ryght hande of the father, tyl he come.

For ſuche cauſe, the Cataphrygiens dyd bring out
 Childrens blod of a yere ol, through many ſmale pricke

Which they dyd mix w flower to brynge there mynde about
Trustynge that in that breade, there was a bodye quicke
Thus they made the lordes supper with they folp she tricke
And they did set vp a falle body, in Chyestes come
Wast any meruel then though in soule they were lycke
Whiche bitterly forget chyestes death before he come

They acte, is lyke the wycheecraft of one Pope Gregoꝝ
Which bounde the synde in the host lyke a man to pere
Al to illude the good Emperour the.iiii. Henry
But when of his pupose, he was neuer the nere
He began to vex and chafe, fret, stompe, stare, and swere
And axed the synde, whi: to hym he was not burum
To whome he sayd, where fayth is: I cannot be there
Happy be the myndful of Chyestes death tyl he com.

20 To put oꝝ take from the lordes supper is erroꝝ
To appoche to the supper, with out al reuerence
(By outwarde preparacions, god settes no stoꝝ)
To deny that suche as lyue in incontinence
Are to be put from the Loꝝde, and banishid from thence
To save this supper without fayth in hart holson
Justifieth be erroꝝ, ful of maleuolence
In wyllyng vs, to forget Chyestes death, tyl he come

Here, ye knowe the occasion of Chyestes supper
And the names of the same, to you be explicate
The dyfinition, to you we dyd vtter
The appostolical oꝝder, to you we delate
The dew pꝛoffe, in scrypture you maye inuestygate
Of Chyste geuyng his body, the intencion
With the agreement of Paules text, with Chyestes alterate
We showid, and a thanks geuyng foꝝ it, til he com.

For the seconde part of our songe, we haue nombꝛd
The office of the minister, Chyestes flocke teachinge

The

The causes also, together we haue gathered
 And why Chrystes flocke, this supper, oft, shuld be eating
 Bycause Chrystes churche is lyke a fysher repletyng
 His shyppe, with al kinde of fysh: where of bad be som
 That the weake maye taste ioye, and the stoborne thretening
 To be cast out into fyer, when the lord doth come.

¶ Of the effectes of this supper, also ye haue harde
 How comfortyng they be to worthy receyuers
 And to other, howe greuous and full of iubarde
 Ye maye knowe by Judas, and suche lyke deceuers
 Which receiue the deuyl, by there yl endeuers
 Of contraries also, you haue harde a great som
 Where in you spy the yl workes of vnbeleuers
 Fouly defoyling Chrystes supper, before he come.

¶ Knowing that hereby Chrystes loue towarde vs is shewed
 I admonysh, that yf thou eate it but as bzead
 It shal helpe no more then bzead, bycause thou art lewed
 But shal hurt the, forgettinge Chrystes loue and death in ded
 Therfore receyue chryst with thy mynd, thy soule to fede
 Before thou take with the mouth as a thyng þ is done
 So shalt thou perseue, þ chryste is thy frynde at nede
 Yf thou loue thy bzetherne for his loue tyl he come

¶ Why it shal hurt eaten but as bzead I wyl tel
 One ought not to eate the lordes supper as his owne
 With out consydering the vse, whiche is not well
 Chryst scorged from the temple, as it is wel known
 The marchauntes, for the blasphemie that they had blowne
 In caulng it gods house, whiche with thynges vnholcom
 They had stufte: and goddes ordynance ouer thone
 So wyl he do those that forget him: when he doth com

¶ A meruelous thing it is, that any bouldly do:st
 Presume to take awaye or turne this supper pure

Knowinge that those mynisters behelde a coylt
Yf a master commaunde thinges thus to be in bre
And the seruaut to me them: you wolde thinke I am cur
He stode in his conceite, to haue a better wysdome
Then his master: and could wysper do the cure
But such wysdom shal be naught, when the lord dothe come.

Suche godly ordinaunce perteyning to conscience
No christen magistrate ought to: ne: but rather shold
With al his power of swerde, be thereto a defence
And it abused, redust to the pristine state ould
Although the styffe neckes take neuer so stronge a houlde
Then wyl god giue him this answer for his wysdom
A pefable day shalt thou haue, o kinge, be bould
For that thou defendest my memo: y, tyl I come.

O most worthi supper, what grace woldest thou encrease
Among vs forgetful men, in mynding Chrystes loue
Yea what Charpte concord vnite and peace
Yf thy trewe institution we hadde, our hartes to moue
It wold teache vs, one an others profit to approue
So it wold not be plesant, by his graces housson
Only for the soule, but also to oure behoue
Profitable for our bodie: tyl Chryst com.

O difficile hardnes, to bring this matter to pas
Through the obdurate blindnes of the owld papistr
No doute, it is beyonde the strength of mannes compas
But, O god, helpe our magistrates to destroy
That pestilent rage of fowle birdes, and wycked fry
Let them (o God) wyth michaells strength there consume
That euen ouer fowle spites, they maye haue victo: y
To defend the lordes memo: y, tyl he come.

O heuently supper of the to speke I wold end
But I can not, whyle that thy worthines is met

With my feruentnes, though al my bzythe I shold spend
 Considering thy facultyte very great
 Most easily woldest thou bzyng, and in our myndes set
 That corps of Chyyst, of whome al faythful are become
 The mother, with Mary a virgen most mel
 And so in most godly woꝝkes beate chyyst, tyl he com.

¶ Euen al that do the wyl of my father, sayth chyyste
 Be vnto me, bothe byrther, sister, and mother
 Here by we may se that chyistes body doth consyst
 In trewe godlines of good men and here no other
 The which to increse and leue betwene byrther and byrther
 Chyyst gaue vs this signe of his body most holsom
 And grace also to receaue (I dare say forther)
 His mystical body remembryng hun to come.

¶ Seing this vse tozynth men into Chyistes nature
 Euen as some meates alters mannes dysposition
 We maye calle it Chyistes body and therof be sure
 Which makes vs Chyistes, by faythful inquisition
 Of our oulde synnes, to make mortification
 Therfoze, o God for thi most fatherly wysdome
 Now send it, for thy flockes glorification
 That they may remember thy kindnes tyl chyiste come.

¶ Now that our kinge Edward maye rule godly we pray
 And for quene Caterine, in here good state so vertuous
 Which my lord protector to deffend night and daye
 King Edward the sixt from al enynise traytors
 God make the hole counsell in scrypture prosperous
 That they may suppres antechyistes faynid kingdome
 As god helping they wyl spede the wyl of Ihesus
 To stablishe, & remembrance of Chyistes deeth, tyl he come

Finis quot. C. C.

¶ Imprinted at London by William Copland. and
 are to be solde by Robert Stoughton dwelling
 wythin Ludgat at the sygne of a his shoppe